

HOLINESS TO THE LORD

THE

JUVENILE INSTRUCTOR AN ILLUSTRATED MAGAZINE

Published Semi Monthly
Designed Expressly for the
Education & Elevation
of the Young

VOL. XXV NOVEMBER 15 1899. No. 22

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EDITOR.
SALT LAKE CITY, UTAH.



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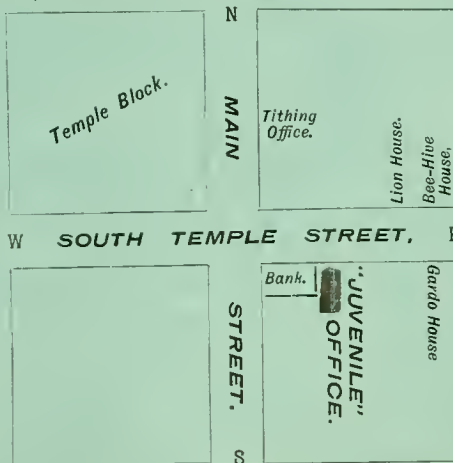
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GEORGE Q. CANNON,

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VOL. XXV—No. 22. SALT LAKE CITY, NOVEMBER 15, 1890. TERMS: } \$2.00 per year
in advance.

YOUNG PEOPLE'S HISTORY OF THE HEBREWS.

(CONTINUED FROM PAGE 647.)

SHORTLY after Solomon's ascension to the throne, he was told by the Lord to ask

of Him a gift. He asked for wisdom and discernment. Pleased with this, the Lord granted his request and added riches and honor. A glimpse at the story of his life shows him to have been possessed of all these



FIRE FROM HEAVEN CONSUMING THE SACRIFICE IN SOLOMON'S TEMPLE.

gifts in an eminent degree. Early in his kingly career, Solomon married the daughter of a Pharaoh of Egypt, with the captured city of Gezer as dowry.

By treaty with Hiram, a Phœnician king, a multitude of Sidonians with 30,000 Hebrews and 153,000 Canaanitish captives, all fed by Solomon, were set at work hewing timber and preparing stone at Lebanon with which to build the temple. In seven and one-half years from its commencement the temple was finished.

At the dedication, during the feast of tabernacles, the Lord made known his acceptance of the building by the descent of the Shechinah, or light, over the mercy seat of the ark. A national feast of four days followed the dedication. Besides the temple, Solomon built many beautiful palaces and public buildings, and fortified Jerusalem.

In the midst of these great works, the Lord appeared to him, encouraging and warning him. Solomon's court was visited by the kings and princes of all the adjoining nations. Among the visitors was the Queen of Sheba, who brought him rich presents, and who was astonished at his wisdom, the magnificence of his court, and his great buildings.

Notwithstanding the many great blessings bestowed upon him, Solomon, in his old age, swerved from his allegiance to God, and his kingdom, as well as his character, began to decline. He married many foreign wives, who brought with them the worship of their idols, and for whom Solomon built temples on Mt. Olivet, opposite the temple of God.

So depraved did he finally become, that his kingdom was forfeited; but for his father David's sake, the Lord regranted one tribe to Rehoboam, Solomon's son by an Ammonitish woman, giving ten tribes to Jeroboam an Ephraimite, thus causing a division of the kingdom. This division occurred in the year 975 B. C. Jeroboam fled into Egypt to escape the jealousy of Solomon.

The Edomites and Syrians troubled Solomon for the rest of his days, until he died after

reigning forty years. Like his father, Solomon was a writer, having composed 3000 maxims and 1005 songs.

A period of decline set in immediately after his death. The nation was already divided into two petty kingdoms. Jeroboam had returned from Egypt, and taken his post at the head of the ten tribes. He called his kingdom Israel, and made Samaria his capital. Judah and the other tribe under Rehoboam made their headquarters at Jerusalem, and called the kingdom Judah.

The subject states, which had been conquered by David, revolted, and freed themselves from Israelitish rule.

Divisions and internal strifes took place among the Israelites themselves, until they became so weakened, and in such a state of anarchy and confusion, that it was an easy matter for a powerful enemy to subdue them and take possession of the country. It would be quite beyond the scope of an article of the length prescribed for this, to follow out the lives and doings of the numerous kings who ruled over these two branches of the House of Israel from 975 to 586 B. C., a period of 389 years.

Many of these kings were worldly-minded and haughty, given to idolatry and wickedness; while some were humble and God-fearing men, who sought to reform the people, and restore the true religion of their father David.

During the reign of these good men, peace and prosperity would attend the people; but upon the removal of their God-fearing leaders by the hand of death, they would relapse into their wicked ways, and idolatry, dissension and strife, would once more possess the land.

During this period, many inspired men called prophets were raised up by the Lord, to warn the people to repent of their sins, or they would be destroyed, their cities and temples razed to the ground, and the land possessed by strangers. They prophesied the advent of a Savior from the tribe of Judah, who should come in the meridian of time, to release them from their enemies, and to rule over them.

Prominent among these prophets were Elijah, Elisha, Ezra, Nehemiah and Job; the last named being noted for his great patience under affliction; Elihu, Isaiah, who did so much preaching, and saw so many beautiful

Obadiah, and Jonah. The last named was the man who was thrown overboard by the sailors during a great storm at sea. He was swallowed by a great fish, in whose stomach he remained for three days and nights. By the



JONAH THROWN INTO THE SEA.

visions; Jeremiah, who foretold the Babylonish captivity of seventy years, and the return of the Jews at the expiration of that time; Ezekiel, Daniel, who with other young men had been sent to Chaldea to be educated.

Other prophets were Hosea, Joel, Amos,

prayer of faith he was saved, the fish vomiting him upon dry land. This event was typical of the death and resurrection of the Savior.

After the prophet Jonah, came Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

These holy men were not well received by the majority of the Israelites, nor would they all listen to their warnings and teachings. On the contrary, they sought to take away their lives, cast them into prison, scoffed at them,

Israel, Shalmaneser, king of Assyria, besieged Samaria. Three years later his successor, Sargon, took the city, and the ten tribes were carried away into captivity in the year 721 B. C.



DANIEL BEFORE NERUCHADNEZZAR.

stoned them, and tortured them in many other ways, so wicked and perverse had they become. This condition of affairs continued until the kingdom of Israel had lasted about 250 years. At this time, during the reign of Hoshea, the last and best of the kings of

The kingdom of Judah did not break up until more than a century later, though paying tribute in turn to Assyria, Egypt and Chaldea. During this period, seven kings ruled in Judah. They were Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiachin I and

II, and Zedekiah. It was during the reign of the last named, in the year 600 B. C., that Lehi, a prophet and righteous man, was commanded by the Lord to take his family and quit Jerusalem, that they might escape the destruction that was speedily coming upon the people and city. They did not leave any too soon, for in 586 B. C. Jerusalem was taken by Nebuchadnezzar, king of Babylon, the temple was destroyed, Zedekiah was

he now turned his attention, and besieged the capital.

As the Prophet Daniel is concerned in the sequel, a few words as to what his life had been during his stay at Babylon, may not be out of place. He had, as before stated, been sent to Babylon by Nebuchadnezzar, with other noble youths, to be educated. He was first brought into prominence by his interpretation of a vision had by that king, in which



THE WRITING ON THE WALL.

blinded and sent to Babylon in chains, and the whole Jewish people were carried captive into Babylon. There, as the prophets had foretold, they remained for seventy years, when a man from an unexpected source was raised up to deliver them.

During the palmy days of Babylon's glory, a great power had been silently growing in the plains of ancient Iran or Persis, now Persia. That nation, under a leader named Cyrus, had conquered all the adjoining country except Babylon. To that mighty power

he saw an image, whose head was of gold, arms and breast of silver, belly and thighs of brass, legs of iron and feet part of iron and part of clay.

He saw a stone cut out of a mountain without hands, which rolled down upon the feet of the image and broke it to pieces. The pieces were carried off by the winds while the stone which smote the image grew into a mountain, and filled the whole earth.

After all the wise men of the country had failed to find the meaning of this dream,

Daniel interpreted it to mean the four great monarchs of Chaldea, Medo-Persia, Greece and Rome; to be followed by the Kingdom of the Messiah, which should break in pieces all other kingdoms, and fill the whole earth. Later, Daniel translated for Belshazzar, successor of Nebuchadnezzar, the hand-writing which appeared on the wall during a great feast to their gods, at which the captured vessels of the temple were being used.

The words "Mene, mene, tekel, upharsin," he interpreted to mean "God hath numbered thy kingdom and finished it. Thou art weighed in the balance and found wanting. Thy kingdom is divided and given to the Medes and Persians." That very night, Cyrus entered Babylon by diverting the channel of the Euphrates. Belshazzar was slain, Babylon taken and the kingdom fell into the hands of the Medes and Persians, as just foretold by Daniel.

Babylon, that great city of which we read so much in the Bible, is of special interest, as being the scene of the seventy years' captivity of the Jews. It was probably the greatest city in size that the world ever knew. It covered an area five times as great as that of London, the largest city now upon the globe. It was surrounded by walls 338 feet high and 85 feet thick, studded at intervals by towers of much greater height. The only means of ingress and egress were by great brazen gates.

It was the capital of the combined Assyrian and Babylonian kingdoms and was rebuilt by Nebuchadnezzar. Its "hanging gardens," built by the king to please his Median queen, were among the wonders of the world.

Two years after the triumph of Cyrus over Babylon, he issued an edict whereby the Jews were permitted to return to Jerusalem. He made Zerubbabel, the lineal head of the house of David, governor, and gave him money and cedars from Lebanon to rebuild the temple. He also restored to him the vessels of the temple, which had been carried away seventy years before. Zerubbabel, with 50,000 Jews and their flocks and herds, immediately set out for Jerusalem. Many re-

mained behind, loth to leave their possessions which they had accumulated in the land of their captivity. These formed part of the dispersion spoken of by the prophets.

On their arrival Jeshua, the high priest, restored the altar and its service, and they kept the feast of tabernacles. Levites were appointed to direct the rebuilding of the temple. Building materials were prepared by the people, who set to work with joyful hearts to rebuild their beautiful city.

A mixed and idolatrous remnant of the ten tribes, from Samaria, whose claims to a right to help rebuild the temple were rejected, sought to hinder the work by making accusations at the court of Persia against the Jewish leaders.

Finally, in the reign of Artaxerxes, they succeeded in stopping the work. It was, however, resumed during the reign of the next king, Darius.

The prophets Haggai and Zechariah prophesied the completion of the temple by Nehemiah and Zerubbabel, larger but less costly than in the time of Solomon, which should exceed Solomon's in glory because of the manifestations of God therein. They also foretold the restoration and repeopleing of Jerusalem, and the subjugation of their adversaries, conditional on repentance and obedience to Moses' laws.

(TO BE CONTINUED.)

—♦♦—
"WASEL" DARROW.

[CONTINUED FROM PAGE 657.]

RACHAEL, though she had not heard the contents of the letter, knew that she had in some sort of way been deeded to her aunt, and her feelings, I suppose, were in a light degree, akin to those of the poor slave who watches the arrangement whose *finale* is the transportation of himself from the plantation of one cruel master to another. "Farther and farther I am drawn," said she, "from the dearest wishes of my life," and with a feeling of utter loneliness and a sad heart she sought her bed and fell asleep.

Aunt Fretty said nothing to Rachael about her conversion to the gospel. Gradually her stern nature bent under the influence of the loving spirit of her niece and before many weeks had passed she realized that in the warm-hearted, intelligent girl she had found a companion and friend.

"Rachael, (she would not allow that venerated name of Rachael dishonored by the babyish appellation of 'Wasel,') I wish you would run into my bedroom and bring me that ball of clouded blue in my bureau drawer," said her aunt one day. "I want it to finish this heel with, this is too fine entirely."

Rachael obeyed, procured the ball, but ere she closed the drawer a book lying in the corner of it attracted her attention.

"Oh, my book!" she exclaimed, as she snatched it up. She knew it by the cover. Yes there was the title in gold letters "The Book of Mormon." Silas had sent it with her after all. Tremblingly she opened it, but not "Thed" was written on the fly leaf, but "This is the property of N. F. Prigly. Her book," in her aunt's bold hand. There was evidently some mistake she thought. She glanced at the words in the first chapter, in the second and so on for a half dozen chapters. Yes, it was the same as hers. So engaged was she that she didn't hear her aunt's call, nor notice her presence in the room, until she asked in a severe tone, "Have you forgotten the errand I gave you, Rachael?" Neither realizing that a question had been asked her, nor noticing the severity of her aunt's tone she hastily inquired, "Where did you get this, aunt? Do you know what book this is?"

"I didn't send you here to rummage my bureau drawers, dear," replied her aunt, without answering her question.

"Oh, forgive me, aunt, I didn't mean to disobey you," said Rachael sorrowfully.

Without seeming to notice the girl's penitence her aunt said, "Yes, Rachael, I know what book it is, and I bought it off a travel-

ing preacher, an elder of the Church of Jesus Christ, who came here two months ago."

"Have you read it, aunt, and may I read it?" she asked in quick succession.

"Yes, I have read it all through, and you may read it, too, if you wish to."

Rachael caught both her aunt's hands in hers and kissed them rapturously. "There, there," said the old lady, "leave off now, child, I don't like that sort o' doin's. You can bring the book into the sitting room, and read a while to me from it if you will, fur I'd like to hear it again, it's such easy reading any child can read it."

Pleased and happy, Rachael took her place on the sofa by the fire.

"You can commence right from the first, child, I want to hear it all right over again."

Neither of them were conscious of how the hours flew by that November afternoon. The blue woolen stocking under the soft movements of Aunt Fretty's nimble fingers had nearly reached the toe, and the last rays of the setting sun were touching the western window panes, when the old lady gave a start.

"Mercy, child! Why do you keep me settin' here till this hour with all the chores to do? I really had forgotten myself," she said as she hurriedly wound the yarn around the ends of her knitting needles and rolled up the long, blue stocking she was knitting. "Come, we must hurry now, child."

To know how to cook, milk, churn, spin, weave and perform the various other duties of the housekeeping line in our grandmother's days, was no more than Mrs. Prigly expected of her niece, for she would not consider a young lady as half brought up if she were ignorant of any of these duties but the cleverness with which Rachael performed the tasks assigned her astonished her aunt. "She didn't get her smartness from slow Jane Angler, I'm sure," she would say to herself as she watched the agile movements of the girl. "Though Jane made Silas a moderate wife I've heern, but 'twas what none of us expected she would do when he took her."

That evening as they sat by the fire she

said to Rachael, "I'm s'prised to hear your readin', child, and you make purty writin', too. Your father did mighty well, I think, to give you all such a fine chance."

"There were many things that I wanted so much to learn, aunt, that I could not, but I am content, for the Lord has blessed me with that that is worth more to me than all the knowledge or the riches of the world beside."

"And see what an edication your brother John's a gettin'. I tell you, Rachael, it's mighty nice to know all these grand things."

"I know it is, aunt, I have hungered for it myself, but all the college learning John can get is nothing by the side of the knowledge God has given us. I *know* it, aunt."

"God bless you, my dear child," said her aunt, as she hugged her close to her bony bosom. "They'll never make you recant what you say, I know."

Presently Rachael asked with some hesitation, "Do you believe all in the Book of Mormon, aunt?"

"Yes, child," she answered, "there's the voice of inspiration in every word. Why, it takes me nearer to heaven than anything I ever read beside. No one but men of God could write such a book as that is, Rachael."

"Then aunt you are sure there is really a prophet of God on the earth?"

"Sure as I know the sun shines, for I have seen him and heard his voice."

"*You!* When, where did you see him, aunt? Oh, tell me what he looked like! Describe him to me, aunt," and she grasped the old woman's hand in her eagerness.

"I should fail entirely if I tried to describe him to you, child. And when you ask me to tell you what he looks like, I'm a mind to say to you what Cheery Badger's little Henry said. She had him to the meetin' with her and when the Prophet riz up to talk, he looked at him awhile, then whispered to his mother, 'He looks like God, don't he, ma?' I tell you when he riz up so tall and grand—taller than most any man I ever saw, I thought of the great and good Joshua that God called to stand in the place of Moses, and thought

he must have looked like him. His hair ain't black, it's light like, and so beautiful and wavy, and looks so like a gold crown on his head that it made me think of the picters of Christ, that the great painters make, only his face wasn't like the picters we see of Christ, it was more strong. He has no beard, and his skin is as clear and pure lookin' as a baby's. His eyes are deep blue, and so kind and forgivin' in their expression. I wish you could have seen him as he said, (after he'd been a tellin' how Satan had stirred up the hearts of wicked men to persecute the Saints) 'I wish my enemies all knew how I at this moment forgive them.' It made us all weep, Rachael, to hear him say it. You'll know he's a Prophet of God when you hear his voice, you can't help but know it.

"They came here about two months ago, yes, two months and a week this comin' Monday. The day before the meetin' I'd heard that some new Saints was goin' to preach in the chapel, but I said to myself, 'Never Fretful, you've enough to do without goin' over there to hear any more howlin'.' You see, there'd been a Methodist camp meetin' over in the grove there a week before, and the way them preachers ranted and howled for three days and nights in succession, was astonishin'. I couldn't sleep for the howlin' of them and their converts. But when Hetty Marsh come and says to me, 'You'd better go to meetin', they say these men's got a new scripiter.' I says to her, 'I don't care nothin' about a new scripiter, and unless they've got somethin' that'll help us to live nearer to the one we've got, there's no use in their preachin' to me, and I'll tell 'em so, and ain't afraid to. Well, we was there airly but the preachers had got there first, and as soon as I got inside the church I said to myself, 'They're men of uncommon influence, any way, I can feel it.' There was three of 'em, and they all bore testimony to their gospel, and when they spoke, our hearts stood still like, and we knew what they said was true, 'twas so with Hetty, too, and a'most all the people that was there, they said so

afterwards. The Prophet Joseph spoke last—the others called him their “brother Joseph,” and the first sound of his voice was a convincin’ proof to me. Why, it pierced through the very marrow of our bones and caused a tinglin’ of the blood in our veins, and when he was a sayin’ that God had given to the world His prophets again, I wanted to rise up from my seat and say, ‘Yes, He has, and you’re a prophet of God and I know it; but I didn’t do it. I couldn’t, for it wasn’t my place to do it there. But some day you’ll see him for yourself, Rachael, then you’ll know that all I’ve said about him is true.’”

“When shall you see him again, aunt?”

“The Saints from here are goin’ out in the spring to join the Saints in the west, then we’ll go, too, dear.”

A cloud of sadness swept over Rachael’s face; her aunt noticed it.

“There’s something gloomy in your mind, Rachael. What is it?”

“Suppose aunt,” said Rachael, “that Silas should hear of your joining the Church and come and take me away from you?”

“Don’t fear for that, little one. It all depends entirely with yourself. I have it written there [pointing to the cedar trunk] over their own signatures that I’m to keep you till you’re cured of your belief, which won’t be very soon, I’m surmisin’. So don’t worry, you’ll be with me long enough, I warrant.”

It would be a difficult matter to describe Rachael’s feelings that night as she lay upon her sleepless bed, pondering the things she had heard. This was truly a wonderful manifestation of the love of God for her. She shuddered as she thought of that dreadful night in her old home—of her contemplated flight—her terrible anger and the struggle with herself to forgive Silas. Poor brother Silas, who was after all only a factor in bringing about the great blessing she had hourly prayed for. Never before had she realized how great a sin had been forgiven her that day. And weeping, she nestled among the soft, grey blankets of the little bed with its home-spun coverlet, and breathed a

a prayer of thankfulness to God for the lesson He had taught her. And through all the trials and persecutions of her after life she never forgot that lesson.

When the time came around to begin preparations for their long journey to the land of Missouri, which was the Zion appointed them. Rachael was in an ecstacy of delight. With joy she set about the packing of her small chest; her aunt stood near watching her as she proceeded with her task. Suddenly she asked, “What’s that you’ve got there, Rachael? A picture?”

“Yes, aunt,” and Rachael handed her an open miniature case.

“It’s Thed—Theodore Pike,” she added.

“Well, who’s Theodore Pike?” enquired her aunt. “He’s none o’ the relation as I’ve heard on before. And how did you come by his picture?”

“He is not a relative, aunt. He’s only an acquaintance, an old school friend of our’s—Will’s and mine. He’s gone to Kirtland with Will and he gave me this just before he left.”

Rachael did not care to say more, but the questioning look in her aunt’s eyes which were fixed steadily upon her forced her instinctively to proceed. “We’re going to be married some day, aunt. When I am old enough, I mean.”

“Mercy on us!” screamed the old lady. “A courtin’ at your age! Can I believe my ears has heern it. What can Jane Angler Darrow mean to allow such doin’s in a child of your years?”

“My mother knows nothing about it,” said Rachael with much confusion, “and we’ve never courted, we’ve only said we’d get married sometime when I’m grown, for I like him, aunt.”

“Tutt, tutt, child, we can’t have any o’ this nonsense a goin’ on, and I can’t let you keep the picture, it wouldn’t be the proper thing,” and the old woman slipped the miniature case into her pocket.

[TO BE CONTINUED.]

UP FROM TRIBULATION.

[CONTINUED FROM PAGE 652.]

IN THE latter part of September that same year, Willard came up from the farm bringing Aseneth with him, and the arrangements were all completed for this second wedding between Willard and Hortense. Hortense had remained with the Mainwarings during the summer as she preferred not to go down to the farm until she was once again "legally and lawfully" her dear husband's wife. She had begged the Mainwarings to say nothing about the matter, else there would have been a goodly wedding, with all the old-fashioned accessories of large suppers, a big crowd, and a merry time.

As it was, generous, impulsive Rhoda begged her mother to give her entire charge of the supper, and so while the rest went to witness the ceremony, Rhoda robbed nests, wrung the necks of turkeys and chickens, roasted beef, made pies of black and yellow currants, beat up a hugh cake, and with pounded sugar and eggs iced it over for the "wedding cake."

Tommy and Aunt Sarah's Helen, who had grown up into a beautiful girl, stayed at home to help Rhoda.

The little wedding party were very tired with the long, warm day's exercises, and when, as they stepped into the hall and were at once ushered by Tom into the big, cool, dining-room, darkened and thus cleared of flies, the heavily-laden table in the center of the room, looked decidedly tempting. The bright glass and white table cloth were set off grandly by the hugh white cake in the center decked with wreaths of flowers and with a tall bouquet of scarlet geraniums and green leaves stuck up in the center of the cake. A hugh platter with two turkeys faced the bishop at the head of the table, while Willard had to serve the stewed chicken and carve the roast beef as he sat at the foot of the table. A half-dozen kinds of vegetables swam in butter or were smothered in cream gravies. And piles of creamy white bread disappeared before the invading hungry host.

Rhoda had given up her room entirely for the summer to Hortense, as the latter had preferred to wait in the city until her marriage. And that afternoon when Hortense ran up to her room on an errand, she found, thrown over the bed with a note pinned to it, a lovely blue and white "log-cabin quilt." This was to be her best spread, as white spreads were then unknown luxuries in Utah, and the note told her, it had been pieced for her in the winter by the Mainwaring girls after they heard she was coming on in the spring.

Hortense could not prevent her tears falling over this evidence of thoughtful love on the part of people who had never seen her and after she had carefully dried her eyes, she ran downstairs, and searching out Rhoda and Helen, she took both their hands and with a tearful, "Thank you, girls," she kissed each one on the cheek with quivering lips and a full heart.

Hortense had developed a real and profound love for pretty, winning Rhoda. I do not say that for some reason of her own Rhoda, the witch, did not set her plans to accomplish this very end. Howbeit, the two became fast friends, and Hortense took great delight in instructing Rhoda to play on the new organ the bishop had got for his girls.

Insensibly Rhoda's manners, as well as those of the rest of the children, had grown more refined and gentle under the influence of this cultured woman's presence; while Hortense gained a new insight into the deep, noble wells of self-forgetful daily life through her intimacy with this excellent family.

Willard had always spent his Sundays with her, and they both were joyful and faithful attendants at the regular Sabbath meetings.

Hortense grew to love kindly Aunt Mary and to long for a chance to sit down and have a friendly, confidential chat with her, as she sometimes did in the long twilights. It was to her that she confided all her past, and told her of the heavenly dream which had done so much towards reconciling her to plural marriage.

"But you must also remember, my dear,"

Aunt Mary had answered the girl, "that plural marriage is not designed only to bring those beautiful unborn spirits here, it is to draw woman out from under the curse that for five or six thousand years has been resting upon her."

This was a new phase of the question. Hortense had followed her husband because she loved him, not because she particularly loved his religion.

"You say you think you can live polygamy because you love Willard and because you are sure you can love Aseneth," went on her wise mentor. "This will never do at all. You must live your religion and be true to your husband and his family, even if you don't like one other member of the family but himself. I don't believe any woman should live with and raise children by a man she don't and can't love. But remember, Willard may not always get as good wives as Aseneth."

This was a suggestion unthought of before, and the bare idea sent the blood from the young girl's cheeks to her heart in one big, painful surge.

"Oh, do you think 'our Will' will ever marry another woman?" she palpitated.

"Why not? Wont he have as good a right to do so as he had to marry you?" gravely smiling down at the startled eyes.

"There is a current saying among us here," added Aunt Mary, "that the last wife has never been in real polygamy until her husband gets another wife."

Poor Hortense was speechless.

"It seems singular, but there is one thing that can be noted anywhere in the world, good women are far more numerous than are good men. No matter as to other statistics, nor do I now stop to say more than this: why this is so, we can not tell you. The cause lies away back in our pre-existence. But let me ask you one question; what is to become of all those extra good women? Is not their longing, yes and their right to become wives and mothers as good as yours or mine? You will note as you live here longer that this is especially the case in this gospel, the scarcity

of good men compared to the women. Temporally speaking, it is not so much the right of a man in this Church to have two or more wives, it is the right of all the women to have a good and faithful husband."

Verily, Hortense had entered a new world. And it seemed very difficult to drag her feet from the clay which tradition and prejudice had heaped about her feet. However, she was learning.

"Your dream, Hortense, brings to my mind, chiefly because of its being a half light or one side light, bright though it was, thrown on this important question, a dream of Father Smith's (as the Prophet's father was affectionately called,) in Nauvoo. Some new doctrine had been advanced by the Prophet Joseph, and his father did not accept it, nor could he understand it at all. So the old man stood obstinately refusing to either believe or accept it. One night he dreamed he stood facing a hugh and forbidding mountain. An angel stood near him and commanded him to ascend the mountain. 'Ah, but I can't,' answered the old gentleman, 'no one could do that, it is so steep.' Instantly he saw one step cut in the side of the mountain. 'Take that step,' said the angel; 'but there is no other' thought the dreamer. However, not daring to disobey, he put his foot on the step, and immediately above was a second step. He took that and then a third appeared. 'Remember', said his guide then, 'that you can only take one step at a time.'

"And that is how I have come, Aunt Mary, step by step."

"Then be humble, and you shall go on and on until you reach celestial glory."

These talks did Hortense a world of good, and she was quickly learning the great beauty and worth of the religion she had accepted.

All the Mainwarings and Langs were invited down to the farm one week from Hortense's wedding day, and again were chickens slaughtered, and many good things supplied to fill the happy crowd of friends that gathered round the extemporized long table in that central "front room."

I don't think Utah knew a happier man than was Willard that day when he sat at one end of his own table, with his wives on either side, smiling across the long expanse of dishes and faces at his true and noble friend the bishop.

Time flew away, and soon Willard had been home a year. His farm prospered under his management and he was beginning to feel that the promises given to him so long ago were reaching fulfillment.

Aseneth made him the happy father of another baby girl in August of the year following his return.

He was intensely proud of his children, and was exceedingly anxious that Hortense should be likewise blessed. But she was not. It was a severe trial to her as well as to him. She wondered how any woman on earth could be happy without children. The spot once filled by her lost boy had never been occupied or healed, and she was painfully sensitive on the subject.

For some reason she took an unaccountable dislike to poor Aunt Sarah. Perhaps it was the lingering trace of that first burst of hatred with which she beheld the poor lady hanging over her husband. And with the suspicion of a watchful wife, she felt sure Aunt Sarah would like Willard to marry pretty Helen, her oldest daughter.

In reality I don't believe Hortense had a shadow of a nail to hang her suspicions on, but they were just as strong and produced as disagreeable results as if they hung securely on authenticated facts.

Be that as it may, Aunt Sarah could never break down the slight but firm barriers of reserve which persisted in rising between the two. Hortense suspected her, watched her every word for its hidden meaning, and while nodoubt she often detected the latent meanings so covertly hid from casual ears in the good lady's rapid monologues, still she too often did her profound injustice.

Aunt Sarah's heart was all right, and she was a good, faithful woman; while to most of people she was a dear soul and worthy of the

highest honors. But her persistent insincerity, which by most people was variously termed joking, exaggeration, or carelessness, became to the keen-eyed woman watching her, downright dishonesty and trickery.

Thus do we poor womenfolks misunderstand each other. When Hortense gets to heaven she'll find a good many Aunt Sarahs there for "Aunt Sarah" is often found in Utah, and is just as deserving of Father's mercy and love as Hortense or women like her who fancy themselves the pint cup in which all should be measured. I wish I could take you clear up to the present day and show you how nobly Aunt Sarah has justified her claims to the respect and admiration of all Saints, but my story now is nearly told and so you must simply take my word for it.

[TO BE CONTINUED.]

REVIEW OF PRIMARY ASSOCIATIONS. AND INSTRUCTIONS.

IN THE year 1878, the inspiration of the Holy Spirit, suggested to the mind of Sister Aurelia S. Rogers of Farmington, Davis County, Utah, the advisability of organizing associations for the children of the Latter-day Saints, for the purpose of teaching them the principles of the gospel, and providing opportunities for learning by practical experience how to develop the spirituality of their natures, and, cultivate the talents so graciously and abundantly bestowed upon them by their Creator. It was desired that in their early childhood they might learn faith in God, a love for all that is good, pure and noble, be taught to shun evil practices, and be preserved from all habits that tend to lead astray and destroy. This idea was suggested to that great organizer Sister Eliza R. Snow, the friend of women and children. She laid the matter before President Brigham Young who heartily endorsed the immediate organization of the Primary associations throughout the Church. Sister Snow with characteristic energy and executive ability set

to work in earnest, organizing the first association in Farmington, with Sister Aurelia S. Rogers as president, ceasing not until similar organizations were established in all the settlements.

In 1879 Stake organizations were effected to superintend the labors of the local branches. In June of 1880 the officers of the Central Board were chosen to preside over all the associations. The members were, Sister Louie B. Felt, President; Matilda M. Barrett and Clara C. Cannon, Counselors; Lillie T. Freeze, Secretary; and Minnie Felt, Treasurer. Thus the primaries became an established feature in the Church.

Great zeal and devotion were everywhere displayed among the officers, and the children were delighted to be thus favored with little meetings of their own for receiving instructions, suited to their limited capacities. As a matter of course, owing to a lack of understanding and its attendant lack of appreciation, the work has not received from all quarters, the support and encouragement due so worthy a cause. Many, through failure to investigate the object sought, have looked upon the Primary organization as the most insignificant, instead of the most important, being the foundation upon which our future society in the Kingdom of God is built. Still the work despite all difficulties has slowly but steadily advanced, growing in interest and magnitude, until there is an association in every town and hamlet in Zion.

To meet the demands for a more systematic work and more effectual help, an Annual Officers' Conference will be held in Salt Lake City, where the best methods of increasing the interest of the meetings will be discussed, suitable instructions given and, we trust, mutual benefit received. At our last conference held in the Assembly Hall, Salt Lake City, October 5th, 1890, the following suggestions were laid before the meeting.

Teach the children to fast and pray for the sick. Teach them to repeat sentiments at roll call, and adopt the keeping of some good resolution for one week. Pray often in

concert, it holds the attention, and accustoms them to the use of correct forms of expression in prayer. Teach practical, everyday life, and train them in punctuality, and a reverence for the House of God. Discourage smoking. Also discourage love songs, and giving sensational recitations in meeting. All exercises should tend to develop the spiritual and moral character. Teach a reverence for the Prophet Joseph Smith, Sister Eliza R. Snow and the Holy Priesthood.

Presidents of local branches should watch the labors of the Secretary who are often young and thoughtless, and see that reports are promptly forwarded to the Stake Secretary. Always include a treasurer as a local or stake officer. Establish a small fund for Stake expenses, and every Stake is desired to send one dollar per annum to defray expenses of the Central Board. In order to present a truthful record of our standing to the general conference it is necessary that complete semi-yearly reports be forwarded from every Stake, in time to reach the Secretary of the Central Board by the 15th of March and September. Always send the address of Stake Secretary and all the names of the Stake officers. The Central Board should be notified when any changes are desired, and all changes made should be reported.

The programme committee hold a very responsible position and should be under the immediate supervision of the president. Their term of office should not extend beyond six weeks. They should have a record book and carefully note every feature of work either of success or failure, so that the exact status of every child in the association may be on record for future reference. At the expiration of every term of office of this committee they should submit their labors to the meeting, so that succeeding committees may see where improvement can be made. Attach the word prepared or failed to the exercise assigned to each child. This book will greatly aid the secretary in making reports. Allow no lengthy speeches, but ask many questions. Train the children to answer promptly and in

good time in concert. Keep them acquainted with the names of general Church authorities, also local and Stake officers in the Primary work. Much thoughtful, preparatory work is necessary to make all meetings and conferences successful. Presidents are to have assistant counselors or monitors sufficient to render all aid needed.

Keep a strict report of the number of boys present, at all meetings and conferences. Train the children, especially boys who are backward, to sing, recite and answer questions in concert, until they acquire confidence in themselves. Introduce marching combined with singing, physical exercises and various features which are pleasing and restful. Suppress everything tedious or wearisome and carefully avoid monotony. Make the meetings as cheerful and attractive as possible. Hold officers' meetings whenever practicable. Pray together for wisdom, devise plans, and decide upon all business before it is presented to the children.

Introduce congregational singing, choirs should only lead. The Central Board should be sustained at every Stake conference.

Use your influence with the bishopric, to have your meetings announced frequently from the stand. And labor diligently with parents to send their children, where they may be taught in the fear of God, without money or price.

Your sisters in the gospel of peace,

LOUIE B. FELT, President.

LILLIE T. FREEZE, 1st Counselor.

CLARA C. CANNON, 2nd Counselor.

MAY ANDERSON, Secretary.

MINNIE F. CUTLER, Treasurer.

Address: MISS MAY ANDERSON,

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SALT LAKE CITY.

IT SEEMS that enemies have been always found the most faithful monitors; for adversity has ever been considered as the state in which a man most easily becomes acquainted with himself.

WOMEN IN OUR WAR.

A WOMAN, bent upon being killed, determined upon revenge, giving up home, a comfortable fortune, and the consideration accorded her sex in the South, to compass her determination, yet who has failed so signally that she now lives, a poor washerwoman, the wife of an aged shoemaker, has in her own life-history one of the strangest tales of the Civil War. This woman spent three years as a private in the Union army, and was three times wounded. But, so far, she has not obtained the pension due her from the government. Her name now is Mrs. J. C. Bailey. She enlisted in Company I, of Coe's Cavalry, under the name of John R. Sumner. She came of a proud Virginia family, whose name, from feelings of pride, she refuses to divulge, even to this day.

In 1860, this family lived on a plantation near Richmond. The older of two sons was chief in the management of the place, their parents having died when the heroine of this tale was quite young. A half-brother and the younger sister, with a retinue of colored servants, formed the rest of the household—typical luxury-loving household of the *antebellum* South. When the war broke out, the two older boys enlisted in the Union army. Their half-brother followed them soon afterward, leaving the daughter, who was then nearly twenty years old, in charge of the plantation. Up to the spring of 1862 she received no word from them. Becoming anxious over the prolonged and voiceless absence, she started for Washington in search of them. Her slaves, thirty-five in number, and valued at over \$40,000, she refused to sell, partly because the feeling of that era forbade fair prices being given for them, but more on account of the attachment she felt for them. They were therefore given their freedom. Her old "black mammy," who had nursed each of the children, was her only adviser and friend, and accompanied the girl to Washington.

On her arrival at the national capital she

gained access, after some trouble, to the military headquarters, where she learned that her two brothers, who had enlisted under the name of St. Clair, had been killed in an encounter with the Confederate troops at Fairfax. The blow nearly killed her. Life would have become a blank save for a burning desire for revenge. She eagerly accepted the offer of her half-brother, her sole living protector, to don male clothing, and accompanied him to the field. The cavalry company named was made up chiefly of men enlisted for one hundred days, under the impression entertained at the outbreak of the war that the rebellion would be suppressed in less time than that. The company disbanded without going into active service, and "Shorty," as the southern girl had been dubbed by her comrades, joined the One Hundred and Twenty-third regiment of Ohio Volunteers. Her activity and fearlessness led Gen. Phil Sheridan to give her a place in one of his scouting parties. At the battle of Winchester, where Sheridan made his famous trip on horseback, she acted as an aide-de camp, carrying dispatches from post to post. A magnificent white horse which she rode that day was shot under her, but she escaped unhurt, in spite of her determination to be killed. On the return of Hunter's raid she received a wound in her head, the mark of which is still visible. She lay upon the field for hours and made her way to camp through the lines of the Confederate troops, who twice discovered and fired upon her, but failed to capture her, owing to her fleetness of foot.

At one time "Shorty" disguised herself as a negro and made her way to a fort occupied by the enemy, dosed the outpost with a sleeping potion and returned to camp. A small detachment of Union troops then rushed upon the garrison and captured it, spiking the guns and taking a hundred prisoners. Her services as a scout were recognized by the government, President Lincoln sending her at one time \$100 and at another \$30 as rewards of merit. On her return from an expedition, "Shorty" one day learned that her

acts were also recognized by the enemy. On a fence which she passed she found scrawled in chalk the warning :

"If we catch that little Yankee spy we'll hang him."

With the charred end of a stick the girl wrote underneath :

"You can't catch me, you grayback loafers."

A short distance farther on the horse betrayed signs of fear, and, as she was casting about for the cause, thirty guerillas sprang from ambush upon her. She gave her horse his head, and in the course of a wild dash of a mile she heard the repeated report of the arms of her pursuers and the "ping" of the balls as they struck the earth and trees about her. When she reached camp, breathless but unhurt, Colonel Crosby, her commanding officer, listened to her story with amazement, but merely remarked: "Look out, 'Shorty,' or you'll get ketched."

Some of the severest duties of camp-life and scouting expeditions were placed upon "Shorty's" willing shoulders, but at length her sex was discovered by General Sheridan, who, at her earnest desire, kept it secret until a wound in her leg caused the fact to be discovered by the hospital service. The general took care, after his discovery, that less onerous duties were assigned to her, and after the discovery in hospital she was discharged from service, and went to work as a nurse in one of the hospitals. Her last wound was received at Harper's Ferry.

She captured several Confederate flags. One set she found in the house of a southern woman, where she had stopped on one of her scouting expeditions. On her return to camp she demanded of Colonel Snow a pair of revolvers and five men, which were furnished her, and, returning to the house, brought back the trophies.

The wound in the girl's head appears to have somewhat affected her memory, and she is obliged to stop and think for many minutes before she can recall the names of the officers under whom she served. The gentlemen now engaged in an effort to secure a

pension for her have succeeded in locating the scout under whose direction she served. His name is James White, and, on being asked if he remembered the girl, he exclaimed: "Do I know 'Shorty'? There were not many in the army who did not. But who'd have thought the little devil was a girl?"

At the close of the war the girl came to Cleveland, arriving on the day on which the remains of Lincoln were lying in state upon the public square. She has remained there since, and has met with almost continual hardship. Her southern pride led her to prefer starvation to work, but work she finally did until she married. Misfortune has since fallen upon the family, who are now much reduced in circumstances. No one can talk with Mrs. Bailey, who is now a woman of fifty years, without being fully convinced of the truth of her story. She has the camp scenes and camp-talk at her tongue's end, and, in spite of the trials of her civilian life, the old fire flashes from her eyes and the old grip seizes her fingers as she narrates the stirring incidents of her youth.

EDISON'S ACCIDENTAL DISCOVERIES.

DR. WILLIAM D. GENTRY, of Rogers Park, Ill., a life-long friend of Mr. Edison, relates the following interesting reminiscences:

"When I look back to twenty-five years ago, and put Tom Edison as I then knew him alongside of the Thomas Edison of today, and note what has taken place, I am prepared almost for anything. Twenty-five years ago, as I sat by Edison in a New York telegraph office, I little thought that there slumbered within that man the fire of a genius that would one day startle the world. There was nothing wonderful about Edison. A plain and unpretentious man, he came and went without troubling any one with his conversation. Perhaps he spoke to me more than to any other man in the place, because we sat at adjoining tables.

"One day his wire gave out or went wrong in some way. He was working New Haven, I was operating Boston. He started to fix it, and while thus engaged his message came back over my wire. I called him. 'Tom can you explain this?' He looked for a moment, and then remarked, 'Why, that is caused by induction; the two wires are near each other.' He went off, and shortly afterward came back, seemingly lost in thought. 'Yes; that's what causes it,' he repeated. 'I wonder if you could devise a plan like that to make two circuits on one wire, so that two men could send and two others receive at the same time?' And he went back to his instrument.

'There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune.'

"Tom Edison took it then. Out of that accident, he devised the duplex telegraph system. Then followed the quadruplex, and these have saved the telegraph company millions of dollars.

"He had been working on a telegraph system, but he discovered that the Wheatsone system—I think that is the name—covered the ground, and he gave it up. You know the rest. Edison's achievements are now no secret.

"The steps leading up to that perfected phonograph, how Edison discovered that the sound waves of the human voice might be so directed as to trace an impression upon a solid substance, are just as wonderful. Edison found it almost accidentally while he was experimenting with a different object in view. In manipulating a machine intended to repeat Morse characters, he found that when the cylinder carrying the indented paper was turned with great swiftness, it gave off a humming noise. That led to several experiments, such as fitting a diaphragm to the machine, which would receive the vibrations made by the voice. The cylinder, when rapidly revolved, caused a repetition of the original vibrations, just as if the machine itself were speaking. That settled the matter, and Edison found that the problem of registering human speech so that it could be

repeated by mechanical means as often as might be desired was solved. Yes; Edison is a genius."

—♦—
 "MIND YOUR OWN BUSINESS."

THIS aphorism is often quoted as a part of the Mormon creed. It ought to be a part of everybody's creed and practice too. But did it ever occur to you that it has two distinct meanings? Let us analyze it—that is, think over it together. First, let us pronounce it this way, "Mind your *own* business." How much trouble, contention, bitterness, heart-burning and sorrow would be prevented throughout the world if people would only act upon this common sense maxim and attend to their *own* business instead of poking their ears and eyes and noses into other people's affairs. It would at once extinguish the race of busy-bodies, tale-bearers, scandal-mongers and mischief-makers. More than half the animosities, quarrels and fightings between individuals, families and nations are the result of a violation of this golden rule. I call it the golden rule because as you can easily see, it is involved in "Doing to others as you would have them do to you." You would not like others to "poke their noses" into your business. So be sure *you* do not into theirs.

Now let us pronounce this little sentence with a different accent and so get at its second and equally important meaning: "*Mind* your own business."

It is not enough that you refrain from impertinent and meddlesome interference with other people's business, you must also *mind* your own. This is no new doctrine. One of the ancient apostles enjoined the former-day saints to be "diligent in business" as well as "fervent in spirit." There is, in business as in all the affairs of life, a right and a wrong way. The right methods lead to success, the wrong ones to failure. Now it is useless to be diligent unless you are also right. There are many unsuccessful people who are, nevertheless, very hard workers. The reason is,

in most instances, that they have not a sufficient understanding of the business they undertake. Hence they cannot *mind* it in the true sense.

These thoughts were suggested by an apparently trifling incident which I recently witnessed. Passing a little grocery shop in one of our cities I saw that a change of ownership had taken place and that an old acquaintance was in charge of, what was to him, a new business. Stopping to speak to him he expatiated very patronizingly on the quality of his religion and his goods; very properly, if not exactly appropriately, praising the superior merits of both. But just then a customer came in to purchase an article, the price of which was plainly marked on a sample outside. When the customer paid for the article he was charged nearly fifty per cent. more than the marked price. My friend's attention being called to the price marked, he immediately said it was a mistake and proceeded to change the mark, but charged his customer the advanced price, which, I have no doubt, was the correct one. The consequence was that he will almost certainly lose that customer as well as his influence among his friends. I said to myself, "That man does not *mind* his own business." If he had, he would not have made such a mistake in the figures which he made public; and, having made the error, he should have sold to that customer at the price marked and changed it afterwards. It was a very little purchase, but success or failure, as a rule, depends on "little things."

Now, if you want to succeed in any business learn something about it and how to conduct it before you go into it. Then devote yourself to it. Do not engage in it unless you can conscientiously ask the blessing of God upon it. Conduct it as His steward, just as if you felt you were simply His agent. Be courteous, just, careful, prompt, and do not make your customers pay for your carelessness and mistakes. If you are thus particular in your business your success will be almost assured.

S.


The Juvenile Instructor.

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, NOVEMBER 1, 1890.

EDITORIAL THOUGHTS.

The Children of the Covenant.

N RESTORING the Priesthood to the earth, the Lord made a new and everlasting covenant with the people who would listen to and obey His voice. A people with whom the Lord makes a covenant are greatly favored, and they ought to be the most humble and grateful of any people on the face of the earth, for it is a great honor and distinction and means of glory to men to be in covenant with the Almighty. The men with whom the Lord made covenant in ancient days are the men whose names come down to us in sacred history. We honor and revere their memories. The people who are descended from them are peculiar objects of God's care, for this is according to the promises which He has made, and when God makes a covenant, or gives a promise, He never forgets to fulfill it to the very letter.

The Lord made a covenant with Shem, the son of Adam, and his posterity were distinguished above the posterity of others of the sons of Adam. The lineage of the Priesthood came through him down to Noah, and from Noah to Abraham, who, by examining the records, learned of the promises which God had made to his fathers, and sought to obtain the Priesthood and the fulfillment of those promises. He was a mighty man of faith, and so acceptable to God that He called him His friend. This honorable distinction has given to the name of Abraham great prominence among the children of men. He made a covenant with Abraham, and Isaac, his son, and Jacob, his grandson, receive the benefits thereof, and God called Himself afterwards the God of Abraham, of Isaac and of Jacob.

What a great honor was this, for the Lord

of heaven to distinguish mortal man in this manner by associating His name with theirs!

All who live today enjoy the benefits of the covenants which were made with these great men. We feel the effects of their great faithfulness, especially if we are numbered among their descendants.

The Indians of our land, who are so degraded, have promises made to them which will yet be fulfilled, and they will be redeemed from their degradation, and be made "a white and delightsome people," and all this because of the covenants which God made ages ago with their fathers.

As we have said, the Lord has again made covenant with man, and those with whom the covenant is made are greatly favored, and they and their children will feel the blessed effects which accompany such a covenant. We have now thousands upon thousands of children who have been born in the covenant. Those who have not been thus born, can have the privilege, if faithful, to become sealed, or adopted, and thus receive the benefits of the covenant, the same as if they had been born in it. In this way, the entire Church of Christ, where the members have not been born in the covenant, can enter into the covenant by adoption.

In this way, all will receive the benefits and blessings which flow therefrom, and will receive, not only in their own persons, but in their posterity, the fulfillment of the promises. The children of the Latter-day Saints through this covenant enjoy many advantages. Many blessings are promised unto them, and they become a favored race. This will be more and more apparent as time rolls on. The distinction between them and the people who are not of the covenant will be more and more marked, for God will not forget His promises to His servants. A faithful man and woman, by means of their diligence and faith, can secure blessings for their children. They will find favor in the sight of the Lord, and He will exercise His wonderful Providence in their behalf.

Without doubt, a nobler class of spirits are

permitted to come forth as children in the covenant, because of the advantages which they have when born in this way. There are differences in spirits, as there are differences in men and women. Some spirits are more capable than others, because of past faithfulness in times of trial. When Lucifer, who was once a mighty angel before the Lord and held great power, became rebellious, and sought to lead away the children of God, he was followed by one-third of the hosts of heaven. Of the remaining two-thirds some were, doubtless, more valiant than others. In the exercise of their agency, there would be a great difference in the conduct of the spirits thus left to choose for themselves. Take any number of human beings, and place them in a position where there is a division between two leaders, and great decision is required, and it will be found that some are more decided and positive and determined than others. There will be some who will scarcely know which side to take, and they will be greatly influenced by the opinions and actions of others.

Doubtless this was the case with the spirits in heaven. There were some who were valiant, decided and full of integrity, who did not waver nor doubt, while there were others who, while they did not take sides with Lucifer, were fearful and uncertain, and probably stood aloof, watching which side would win. This being the case, is it any wonder that there should be differences in the spirits who come here?

Some are chosen to occupy prominent positions, and seem to be favored, and many wonder why this is so. They do not understand that there may be causes for these differences which reach back into eternity, before our spirits had taken tabernacles. Hence, as it is a great advantage to be born in the covenant, it is but reasonable to suppose that noble spirits will seek the opportunity to come into families where they will have all the blessings and promises which pertain to the covenant. The Latter-day Saints will undoubtedly become a great people,

for God has made promises to them, and this will be one of the means by which their greatness will be developed.

Children, readers of the JUVENILE INSTRUCTOR, you should appreciate the blessings that God has given to you. The most of you, if not all, have been born in the covenant. If you have not been born in the covenant, you can be sealed to your parents, and receive the blessings of the covenant, and this is a favor which you should prize highly.

THE AMERICAN COLONIES IN REVOLUTIONARY TIMES.

THE picture here given of Old South Church brings to mind some of the incidents that happened at the time of the American Revolution.

What is meant by the revolutionary times in the history of America is when the people of the English colonies or settlements in America were struggling for liberty and independence from the mother country, as England was called.

You must understand, as no doubt many of you do from your school histories, that many people came from England to America a long time ago. Some came because they were persecuted for their religion. They were driven by cruelty from their homes in England, the same as the Latter-day Saints were driven from their homes in Nauvoo, Illinois, and came to these mountains.

These people from England settled in what are now known as the Eastern States—that part of the United States bordering on the Atlantic Ocean. Having such a deep love for their native country they called their new home New England.

Here they suffered many hardships and privations during the early days of the colonies. Their experience was very similar to that of the people who came here to Utah in early days. They were destitute of many of the comforts of life, and had a severe struggle

to subsist. Then, like our early settlers they had to contend with the Indians who were warlike and cruel.

But in time these difficulties were overcome. Then new troubles arose. The English government claimed these colonists of New England as its subjects. The government also, to extend its dominion, claimed other lands besides what these colonists occupied. The French government at the same time wished to hold these lands in their name and under their subjection. This, of course, caused a quarrel between these two nations. They went to war with each other. The New England people being subjects of Great Britain, or England, had to help fight in her battles. These wars terminated in a victory for the English, and the large tract of country lying north of the United States, called Canada, became a part of the British possessions.

When this war was ended the English government was much in need of funds, as the cost of the war was so great. To raise means it was proposed in parliament, (the body of representatives of the government who make laws and direct the affairs of the nation) that the colonies in America be taxed.

The colonists, you must know, were already paying taxes, or rather what is called "duty," on the articles of manufacture which they bought from England. They had also helped to pay the expenses of the late war, and felt that they were taxed heavily enough.

The external tax, as the "duty" or tariff on imports was sometimes called, had up to this time been paid without any great protest, although perhaps not very willingly. The new tax was called an internal tax. It was a tax or license paid on paper or parchment used among themselves for legal purposes. Every document, such as an agreement, a deed, or other conveyance paper had to be stamped to make it legal. These stamps were to be furnished by the government and paid for by those who used them. The law made to enforce their use was therefore called the stamp act, and is known in history by this name.

When the passage of this law was being discussed in parliament Benjamin Franklin, whom you have all heard about, was sent to London, where the parliament met, to represent the people of one of the colonies, and use his influence against having it passed.

In the parliament it was urged in favor of the law that the colonies were established under the kind care of the government; that they were nourished by its indulgence, and protected by its arms! For these considerations the people should be willing to be slaves!

These arguments aroused one of the mem-



OLD SOUTH CHURCH.

bers who was opposed to the law. In an eloquent speech, that completely silenced the advocates of the measure being discussed he went on to show that it was the *oppression* of the government that established the colonists in New England—they were driven there; that they prospered through the neglect of the mother country, and that when they did begin to take an interest in them it was only to place rulers over them, to prey upon them.

The act, however, was passed and became law. The evening of its passage Franklin wrote home: "The sun of liberty is set; the

Americans must light the lamps of industry and economy." The colonists you may be assured, were fixed in their purpose, and determined to resist the law's enforcement. They replied, "Be assured that we shall light torches of a very different sort." The colonists on receiving news that the stamp act was a law were fairly burning with the fire of indignation.

It was at this time that Patrick Henry, a young lawyer with an enthusiastic and patriotic spirit, arose in the Virginia legislature or house of burgesses, as it was called, gave expression in thundering tones to those notable words of his: "Cæsar had his Brutus, Charles the First his Cromwell, and George the Third—" here the speaker of the house interrupted with the cry of "Treason, treason!" which was repeated by others in the assembly. The fiery patriot boldly continued to conclude the sentence, as he fixed his eye firmly upon the speaker, and with loftier attitude and louder emphasis shouted, "*may profit by their example!*" If this be treason make the most of it!"

From this time on there was great excitement among the colonists. It became apparent that a revolution was approaching. Public manifestations of the common feeling occurred in all the colonies. The streets were paraded, and effigies, or images of obnoxious officials of the government were dragged about and hung or burned. In New Hampshire the bells were tolled and the people notified to attend the funeral of Liberty. A coffin labeled "Liberty, aged CLXV years," was carried through the town and a mock funeral held. In other places satirical pamphlets were distributed and cutting articles appeared in the newspapers.

In Connecticut the officer whose duty it was to receive the stamps when they should arrive from England, was threatened with his house being burned if he did not either send the stamps back or throw open to the public the magazines containing them.

In Boston the rioting was carried on to the greatest extent; there they plundered the

houses of officials, destroyed public documents and tore down a small building intended as a receptacle for the detested stamps. The result of all this forcible resistance had its effect. The stamp commissioners were compelled to resign their positions. There was no one authorized to dispose of the stamps and they remained unpacked in the castle. Business was suspended. The custom house was closed, courts were adjourned, and everything was at a standstill.

Finally the troublesome stamp act was repealed and declared void, as it was found that it was impossible to carry it out. This brought about a time of rejoicing among the colonists. The great excitement and agitation that had just ended had the effect of awakening within the people the spirit of freedom. During their reflective moments they began to realize that they were entitled to more privileges than their country allowed them to exercise, and thus they were being prepared to appreciate the benefits of independence.

Soon after the repeal of this stamp act the government sought to impose upon the colonists another distasteful duty or tax. As has been stated above, the colonists already paid "duty" on some imported goods. It was now proposed that a tax be levied on all tea brought to them from England. Of itself this tax was not very heavy, nor of any great importance, but the people looked upon it as an encroachment upon their rights, and they considered that the best way of resisting these infringements was to oppose them from the beginning.

The same feeling of indignation was again aroused, and acts of riot were perpetrated. This time, however, they adopted an ingenious method of refusing to comply with the demand made of them. It was well known that the English government received considerable of a revenue from the duty collected on articles already taxed. So the colonists resolved among themselves to cease importing from the mother country. They went to work and produced their own articles of necessity.

What they could not manufacture they would go without.

In this movement the women took an active part. They would weave and make up their own clothing, and that also for their husbands. Among the people it became a mark of patriotism to be dressed in homespun. In place of the tea which was now taxed they procured a substitute, made of raspberry leaves, and drank it. The people were so united in these things that their efforts had a marked effect. The tea that was already in port remained on the merchants' hands, and some new cargoes that were allowed to be landed were placed in damp cellars where it soon spoiled.

In Boston, however, the people did not permit the tea to be unloaded from the vessels. When the first vessel loaded with tea arrived in the harbor they demanded that it be returned. The custom officers refused to let the ship return unless the cargo was landed. Matters stood in this way until two more vessels of tea arrived.

The people now decided to hold a meeting to arrange their plans for further action. On the 16th of December, 1773, they met in the Old South Church for this purpose. It was believed by them that the officers intended the next day to force the cargoes of tea ashore under the protection of military power. The meeting unanimously agreed to abide by a former decision to not allow the tea to be landed. Late in the afternoon, as it was getting dark, there was a call in the meeting for candles. Just then a man in the gallery, disguised as a Mohawk Indian raised the war-whoop, which was answered to by others, similarly dressed, in the street without. This broke up the meeting, and the band of disguised men, armed with clubs and hatchets, proceeded to the wharf where the vessels were moored. They were followed by a crowd who gathered to witness the proceeding.

The armed men boarded the vessels and threw overboard all the chests of tea they could find, and then departed for their homes.

The news of these proceedings when carried to England, enraged the king and the parliament, and a bill was presented to punish the riotous and rebellious colonists. The colonists expected something of this kind would be the result, and were perhaps not greatly surprised at what was proposed.

Space will not permit a further account of the doings of these exciting times. What happened from this time on all tended immediately to bring about the great revolution which procured for America a free and independent government. The history of the terrible struggle you are, no doubt, somewhat acquainted with; if not, it would be well for you to read about it and get an idea of what the forefathers of the American people suffered for the liberties their children now enjoy.

E. F. P.

BLOWING UP THE NORTH POLE.

H. A. H. DUNSFORD, an English civil engineer has recently issued a pamphlet, in which he discusses the question, "Did nature intend the Arctic sea to be open and the climate moderate? And is it possible to do by means of dynamite what nature has unaccountably omitted to do?" "Were the ice cap removed from the north pole," says the author, "the two warm streams would flow as they do now, but, instead of becoming chilled as they do, they would float past the pole, and southward as warm streams.

"They would prevent the ice's reforming, and do away altogether with the excessive cold of the Arctic regions." It is to this end that nature has been working since the beginning of history. We know from Cæsar and Livy that the rivers of Gaul used to freeze over in winter, and that Germany was a land of frozen morasses. Nineteen hundred years have changed the climatic conditions of these countries. From the records of the Hudson's Bay Company we know that the winter on the shores of the great bay has grown shorter at the rate of one day in ten years, so that

the season during which the sea is open for navigation is twenty days longer now than it was 200 years ago.

Sir John Barrow noted in 1815-18 that the ice barrier on the east coast of Greenland began to break up, and he regarded it as one of the most important though least noticed events in the history of the world. Since that time the ice barrier has steadily retreated northward, and should it continue to move toward the pole it will eventually leave a channel by which the Japan current can flow without hindrance from Behring Sea through to the Atlantic. When this becomes possible the existence of the remainder of the ice cap, thinks Mr. Dunsford, will be of short duration; for when the open way is made the wide belt of cold water will disappear, and the warm currents reaching the ice will solve the problem. Mr. Dunsford proposes to aid nature, in its attempt to open an Arctic route, by attacking the ice with dynamite; the Arctic currents would of course carry the masses of ice southward. The great difficulty will be to open a channel wide enough for a warm stream that will not lose all of its heat on the way; the main barrier would be the ice-belt north and northwest of Greenland. Of course until such a channel is completely open it would freeze over every winter, but Mr. Dunsford thinks the new ice would be smooth and easily traversed by dog-trains, so that surface or submerged mines could be laid; then, winter being over, any desired section could be instantaneously broken up.

The scheme proposed is certainly a little staggering, and one is soon lost when the possible results are contemplated. With a reduction in size and temperature of the Arctic current a part of the Gulf Stream may be deflected up Davis Strait and Baffin's Bay, meeting the warm waters of the Japan current in the Arctic Ocean. There would be fewer icebergs in the North Atlantic, and fewer storms; the temperature of the east coast of America would be higher during the winter and spring months, and our friends in Boston would be no longer so miserable on account

of their east winds. Who knows but the shores of the Arctic may yet be made habitable, that great cities may not spring up on Hudson Bay and at the mouth of the Mackenzie River, or that future generations may not by means of dynamite raise pine-apples on the shores of Melville Sound? The palm leaf fan may yet form part of the Esquimaux's costume.

We believe the time is near at hand when the great ice-barriers which have thus far proved impenetrable, for centuries, at least, will be broken. The prophecies made concerning the inhabitants of the north country must be fulfilled, and the signs of the times indicate that the day for these to be fulfilled is not far distant. How far human agencies will be used for their accomplishment is at present a matter of mere conjecture, but in whatever way it is done, to God alone should the glory be given, for verifying His holy word. *H. A.*

TOPICS OF THE TIMES.

Sunday School Suggestions.

CONSIDERABLE pains have been taken by the Sunday School Union to prepare what are called "Leaflets," for the instruction of the children of our Church. There have been fifty-six issues of these Leaflets, the larger number of them being on the Life of Christ, and the remainder upon other subjects. The design is to make these as interesting and instructive as possible, so that our children may be thoroughly taught upon the subjects on which they treat. It has been a cause of regret, however, that they have not received that general acceptance which it was hoped they would receive at the time they were prepared. Those superintendents and teachers who have used them are greatly pleased with the results upon the children. They have contributed to the increase of their knowledge and understanding of the things of the kingdom. Brother Karl G. Maeser, at the last

meeting of the General Board of Education, spoke in the highest terms of the Leaflets, and said that he would recommend their adoption in all the Church schools.

Where schools have taken these Leaflets, they have not been punctual in every instance in paying for them. They have been issued at a very low price—the mere cost of the paper, ink and printing; but notwithstanding the lowness of the price, three-fourths of them still remain unpaid for, there only being twenty-five per cent. of the cost received for those that have been sent out. This does not speak favorably for the schools; and in consequence it has been decided to suspend the publication of further Leaflets, for the time being. It is suggested that the schools commence at the beginning and go through them again, there being a large number of scholars who probably at the time the Leaflets commenced were not sufficiently advanced to use them, but who are now capable of comprehending their teachings.

ANOTHER subject came up before the Sunday School Union lately. One of the superintendents wrote to the Union concerning propositions that had been made to him by a publishing house in Chicago, proposing to furnish Sunday School matter at a very low price. This superintendent brought the matter to the attention of the Sunday School Union, and it was decided that it would be improper for any superintendents or teachers to send east for matter of this description, but if they had propositions from any publishing house, they should be submitted to the Sunday School Union. It was designed in organizing this Union to prepare suitable matter for our children, and to prevent the country from being flooded with sectarianism, so that whatever literature was put into the hands of our children would be such as would be of benefit to them and promote their growth in the knowledge of the truth. There may be many things published by houses abroad that might be of service in teaching our children; but before putting such works

in the hands of the children, they should be submitted to the Board of the Union, and receive a careful examination at the hands of the Board. In this way we can keep control of the reading matter that is put in circulation among the children. But if every superintendent and teacher were to feel himself at liberty to buy what he pleased and put it into the hands of the children, we should have great confusion, and many injurious works might in this way get into our schools. This is a subject that we hope will receive attention at the hands of all who are interested in Sunday Schools.

The Editor.

GLOBE GLEANINGS.

MEN TO AVOID.

A GENTLEMAN who stands at the head of one of the largest collection agencies in the country, and is familiar with nearly every type of men, has the following deductions printed and hung in his office:

Beware of the man who "Swears by all the gods at once," or one at a time, for that matter.

Of the man who slaps you between the shoulders and calls you "old man." No amount of familiarity is any excuse for this.

Of the man who hyphenates his words with "er—a."

Of the man whose salutation is, "What's the news?"

Of the man who asks you when he has seen you speak to another, "Who's your friend?"

Of the man who asks you, "Where did you get it?"

Of the man who in leaving says, "See you later."

Of the man who pokes you in the ribs when he is talking.

Of the man who adjusts the lapel of your coat or rubs one sleeve, or both, when he is talking to you.

Of the man who talks to you on the train, or on a street car, when he never saw you

before, unless there is a public crisis. Victor Hugo says that such salutations show public anxiety, and are only excusable when there is public excitement.

Of a man who occupies a whole table in the writing room of a hotel.

Of a man who can't get out of a chair without kicking it from under him.

Of a man who drops into a drug store to look up a name in the directory, and hangs onto the book as if it were a new novel when he sees three or four others waiting to look up names.

Of the man that stands at the box office of a theater when there is a crowd back of him, talking about best seats and other topics.

The woman who will do this is no better. She isn't as good as a man.

Finally—Beware of the man who comes, but never goes, and of his companion picture, the man who starts to go but doesn't.

THOUGHTS ABOUT DEATH.

THE preacher saith there be many ideas of heaven, as many as there are individual longings to be quieted, and doubtless so there be. And surely there be also as many terrors of death as there are different capacities for suffering and diverse distastes for certain things. Not long ago a woman, who instinctively shrinks from publicity, in a serious conversation upon the after-death problem, said with child-like earnestness: "Do you know, the real terror of death to me is not the dying, not a physical dread, but only an awful horror at the thought of being ushered all at once into the presence of so many persons all of whom are strangers! I always was afraid to meet strangers."

Akin to this was the expression of a peculiarly nervous and delicate young woman who dreaded nothing so much as a sudden shock of any kind, that her one terror of death was caused by the knowledge of the awful shock it would be to her nerves when the first realization came to her that she was dead.

And then there was the dear old colored nurse who, in early childhood, the writer used to hear plead that after death she might be dressed for burial as carefully and completely as if for church. "Kase yo' see, honey," she would explain, "yo' knows how bashful I'se always bin. An' to tink of 'pearing 'fore de great an' harmoniyus throng on de judgemun' day in my stockins feet, or wuss yit, in one o' dem awful dresses like some dead folks wears, dat ain' got no back ter it, and on'y a make believe front, so dat I be bleegee ter stan' all de blessed time backed up ag'in de walls er de parapats o' heben—honey, jes' to hav' dat happ'n ud so take away my manners dat I shouldn't behabe fit ter 'pear in de presence ob de Lawd."

A LAWYER'S ADVICE.

Some years ago there was a noted lawyer in Southern Indiana named Brown, who was generally known as "old Jim Brown." He possessed no extraordinary learning, but was a man of rare intelligence, quick wit and great originality.

In Lawrenceburg in Lawyer Brown's day a worthless, good-for-nothing fellow was arrested on some minor charge, and after being in jail awhile was hauled up for trial. The culprit had no lawyer, and no money to hire one, so the court appointed Brown to defend him. Brown readily accepted the responsibility, but as he knew nothing about the case asked permission to take his client outside to advise with him. Permission was granted by the court, and Brown and his client withdrew.

They were gone some time, but were not missed, as the court was engaged with other business. Presently Brown came back and took his seat inside the bar ready to go on with his case. When the Judge got around to it he said to the lawyer:

"Well, Mr. Brown, we will now take up your case. Have you advised with your client?"

"I have," said Brown, rising. "I took him out and advised him to skip and by this time he is across the river in Kentucky, therefore

outside of the jurisdiction of this court," and he took his seat very gravely.

The community was rid of a worthless character, the county was saved a bill of costs and Lawyer Brown was not fined for contempt, but he collected the legal fee all the same for defending a prisoner.

CRUEL ARMY DISCIPLINE.

The punishments in vogue in the French army are of a very severe nature, more especially when it is considered that the men thus punished are not by any means criminals, but only soldiers who have not behaved so well as they might. These are deported to Algiers under the name of "Camisards," there they are enrolled in the "compagnies de discipline." Before embarking the man has his boots taken from him, which are replaced by sabots, and on arriving at his destination he receives a uniform of gray wool and a cap with a large brim. The men are farmed out to do work and are all the time under the supervision of non-commissioned officers, who treat their inferiors with the greatest brutality. It is, however, the punishments to which these men are subjected for the most trifling offences which most excite indignation.

A common punishment is to keep them night and day in a hole in the ground with perpendicular walls so that escape is impossible. Scorching heat by day and cold by night, with rations reduced to one-quarter of their proper quantity, make the very common punishment of the gargoule extremely trying. The imprisoning of men in the tombeaux, or regulation tents, which is only fifty centimetres broad and sixty high, is no rarity; and during their incarceration the prisoners receive no

water nor wine nor coffee. A little meat and some bouillon is their whole nourishment during the day. But those who are punished with cells are incomparably worse off. They are never allowed, under any circumstances, to leave the hole they are kept in either by day or night. They have no duties or work to pass time, and only get some warm soup every second day, with a very limited quantity of water daily.

The punishment is made still more severe by putting the man into irons on certain occasions. The delinquent has two iron rings round his ankles, which are connected by an iron bar rather more than a foot in length, so that the legs form an isosceles triangle with it. He is forced to lie down on his face, and then his arms are chained to his back, whereupon he is put into his tombeau. He can only eat his soup like a dog, and if he wants to drink he must seize his bottle with his teeth, and should he let the bottle fall his ration of water is lost for that day. Any complaints are at once stopped by a gag. Only quite recently a punishment was in use called the *crapaudine*. The prisoner's hands and feet were chained together and in this posture he was strung on to an iron bar. The *camisard* is also in use. The soldier is first put into a strait jacket, his hands are tied on his back, and round his neck an iron collar is fastened, which is attached to an iron bar in the wall. The man has to stand in this position as long as eight days, unable to lie down or to do anything for himself.

W. Wenig.

WHENEVER we are inclined to censure others, we should first turn the mirror of investigation within, and see if we cannot there find weaknesses.

THE TONIC SOL-FA SYSTEM OF MUSICAL NOTATION.

QUARTER PULSES.

WHEN one pulse is divided into four quarters and sung in the time of one pulse, it is called *tafatefe*, and is indicated by a comma placed between each half-pulse, thus, | d, d . d, d :

EXERCISE 56, KEY E.

{	Taa	taa	taa	taa - tai	taa	tai	ta - fa - te - fe	taa	saa	
	1	:1	1	:1 . 1	1	. 1	:1 , 1 . 1 , 1	1	:—	
	d	:d	m	:d . m	s	. s	:s , s . s , s	m	:	

EXERCISE 57, KEY G.

{	Taa	ta - fa - te - fe	taa	tai	ta - fa - te - fe	1	:1 . 1	1	:—	
	1	:1 , 1 . 1 , 1	1	. 1	:1 , 1 . 1 , 1	s	:s . s	d	:—	
	d	:s , s . s , s	m	. d	:m , m . m , m	taa	taa tai	taa—		

EXERCISE 58, KEY F.

ROUND IN FOUR PARTS.

{	s ₁ , s ₁ , s ₁ , s ₁	:d . d	* r . r . r . r	:m	s , s . s , s	:d , d . d , d	t ₁ , t ₁ , t ₁ , t ₁	:d	
	Beauty in the wood-land	Beauty in the glen,	Beauty in the fertile meadow	and the marshy fen.					

EXERCISE 59, KEY G.

<div style="text-align: center;">*</div>										
{	d :d	d :d	t ₁ . t ₁ :t ₁	d . d :d	{	m :m	m :m	r . r :s	m . m :m	}
	one, two, three, four,	keep the time, keep the time				one, two, three, four,	Voices chime, voices chime,			
{	s , s . s , s	:s . m	d . m :s	{	s ₁ , s ₁ . s ₁ , s ₁	:s ₁ . s ₁	d :—			
	Tra la la la la	la la la	la la la		Tra la la la la	la la	la			

At the end of the third step pupils should be ready to pass an examination for the Junior Certificate, and at the end of the fourth step for the Elementary.

The requirements of the Junior Certificate are :

1.—Bring on separate slips of paper the names of three tunes, and Sol-Fa from memory, while pointing it on the Modulator, one of these tunes chosen by lot.

2.—Sing on one tone to laa in perfectly correct time any one of Nos. one to nine of the “Elementary Rhythms” taken by lot. Two attempts allowed.

3.—Sol-fa from the examiner’s pointing on the Modulator, a voluntary, moving at the rate of M. 60, and consisting of at least twenty-four tones, including leaps to any of the tones of the scale, but neither transition nor the minor mode.

4.—The tones of the Doh chord being given, by the examiner, tell by ear the Sol-fa name of any one tone of the scale he may sing to laa, or play upon some instrument.

Elementary Certificate :

1.—Bring on separate slips of paper the names of six tunes, and Sol-fa from memory, while pointing it on the Modulator, one of these tones chosen by lot.

2.—Sing on one tone to laa, in perfectly correct time any two of the Elementary Rhythms from No. seven to twenty-six taken by lot. Two attempts allowed.

3.—Sol-fa from the examiner’s pointing on the Modulator a voluntary, moving at the rate of M. 60, containing transition of one remove.

4.—Pitch the key note by means of a given C. Sol-fa not more than three times, and afterwards sing to words, or to the syllable la, any part in a psalm or hymn tune on the Tonic-Sol-fa notation, not seen before, but not necessarily containing any passages of transition or of the minor mode, or any division of time less than a full pulse.

5.—The tones of the Doh chord, being given by the examiner, tell by ear, the Sol-fa names of any three tones of the scale he may sing to laa or play upon some instrument. Two attempts allowed, a different exercise being given in the second case.

For Our Little Folks.

TO OUR YOUNG ARTISTS.

IF ANY of our young readers are fond of drawing pictures, we should like to encourage them. Drawing is a very useful and pleasing study, and those who have ability in that line should improve it.

As an inducement to our little friends who can draw pictures, we offer to publish the names of those



THE BOBOLINK.

who send us the best drawings of any of the three pictures here shown.

If an interest is taken in this labor we will in the future give prizes for the best drawings, and will also print some of the best pictures sent to us in this paper. Send in your pictures by the first of December if possible.

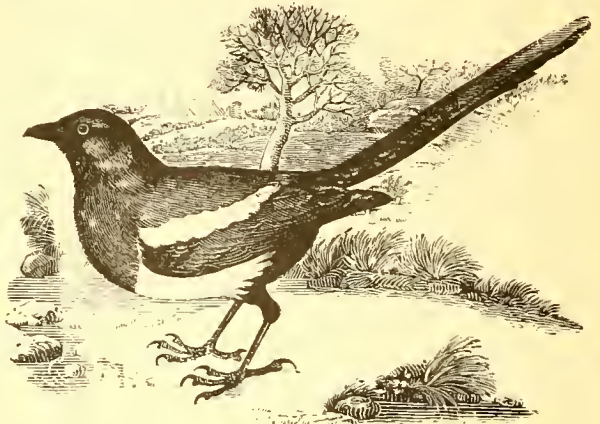


THE ROE.

THE CHILDREN'S STORIES.

A HUGE PET.

You have perhaps known of many persons who have had pet animals such as lambs, goats, cats, dogs, and horses. I learned some time ago about a gentleman, living in a small town of Utah, who has a pet ox. The ox is a big fellow, and is very kind to the children,



THE MAGPIE.

who play with him and ride on his back. But perhaps you wonder how the little children get on the back of this large animal. I will tell you. The ox has been treated so kindly by the family that he is quite gentle, and understands what is wanted of him when spoken to. When the children wish to get on his back he places his head down near the ground, and they take hold of his horns and climb up on his neck. Then the ox raises his head, and the children slide or creep on to his back, and the big fellow starts on his journey. *J. D.*

A PRAYER.

MY LITTLE two year old brother Rudolph heard my four year old sister Carrie pray in the evening before she went to bed, and he said he wanted to pray like "Tallie."

"Well" said mamma, "kneel down then." In some way Carrie had offended my little brother, or at least he thought so. So he decided not to pray for her, and this is what he said:

"I p'ay for papa, mamma, 'ittle Udoph and Tamilla, but not Tallie. Amen."

Camilla M. Tollestrop, aged 12.

GUNNISON, UTAH.

ANSWERS TO QUESTIONS ON CHURCH HISTORY, PUBLISHED IN No. 20.

1. WHILE the Saints were making preparations for their journey westward what news reached them from Washington, in December, 1845? A.

That an effort was being made there by the Secretary of War and some Cabinet officers to prevent the Saints from leaving Nauvoo.

2. What did President Young assure the people of at this time? A. That they should go in spite of all efforts to prevent them, as the Lord would deliver them as He had done in the past.

3. When was the removal of the Saints commenced? A. On the 6th of February, 1846, by Bishop George Miller and family with six wagons being ferried across the Mississippi River.

4. Where did the people gather as they crossed the river? A. On Sugar Creek, Lee County, Iowa, about nine miles from Nauvoo.

THE following are the names of those who correctly answered Questions on Church History published in No. 20, Vol. 25: Sophronia Wood, C. E. Wight, Rebecca C. Allen, and Oliver K. Meservy.

QUESTIONS ON CHURCH HISTORY.

1. WHEN did President Young and his company first reach Council Bluffs? 2. When was the Nauvoo Temple completed and dedicated publicly? 3. When did Captain Allen of the U. S. Army arrive at Mt. Pisgah? 4. What did he come for? 5. What reason did he give for calling upon the Saints in their scattered condition to furnish these men?

CHOOSING COMPANIONS.

THERE is an old fable about the frog and the mouse. As the story goes, a little mouse was once persuaded by a frog to have one of its legs tied to one leg of the frog. This was so that the frog could help the mouse along, as it was stronger and could jump faster than the mouse could run. When the frog proposed to help the mouse in this way, the mouse seemed pleased and gladly accepted the offer.

But soon the frog got to a pond of water, and naturally enough jumped in. The mouse being tied to it, of course, went in, too.

"Hold on!" said the mouse as he saw where he was going. But the frog had already taken the leap, and just as the mouse shouted, down he went with a splash.

The frog came up as soon as he could, and the mouse did not suffer much, but was greatly frightened. Just then a bird darted down and nabbed the frog and carried it off to make a meal of it. As the mouse was tied to the frog it was also carried along; and when the bird had finished eating the frog it began on the mouse and gobbled it up as well. This ended their lives, and ends also their story:

The lesson this fable teaches may be learned from the following little story.

Once there was a boy who was a pretty good young fellow, but he was

a little thoughtless, and did not mind what his parents told him as well as he ought to. This boy got acquainted with another boy who was older than himself, and who was not a good boy. He talked as though he was very smart and brave, and said that he dared to do a good many things that other boys were afraid to. By hearing him talk the other boy began to admire him and felt that he would like to associate with this bad boy. So, instead of keeping away from such a bad companion, he would seek his company. The bad boy was pleased to have him for a companion and was quite willing to teach him some of his daring acts.

About the first thing he proposed to his new friend was to go into a man's orchard and steal apples from the trees.

The other boy had been taught that to steal was not right, and was afraid to go. But the brave, daring boy called him a coward, and soon coaxed him to go with him. He also persuaded him, when they got in the orchard, to climb the tree and shake the apples off, while he himself would pick them up. While the youngest boy was in the tree the owner of the orchard came along and caught him. But the older boy, who saw him coming, ran away.

And what do you think the man did with this little fellow? After getting him to tell the name of the other boy he gave him a very severe whipping and let him go. After-

wards he caught the other boy and whipped him too. And that is what they both got instead of apples.

What you should learn from this story is to not let anyone lead you into mischief or to do what you know is not right. Never mind what such people promise you. Those who are bad enough to try to persuade you to do wrong will not try to keep their promises when they make them.

BOUND TO SEE THE ELEPHANT.

SOME years ago a New England village was thrown into great commotion by the news that an elephant was to be exhibited in a neighboring town. The village was not large enough to induce the exhibitor to make any stay there, but the road lay through it.

The exhibition had been advertised for Monday, and Saturday night had come, with no tidings of the elephant. Sunday morning, the "sound of the church-going bell" summoned the people. Parson Adams had begun "the long prayer," and the congregation stood, devoutly attentive to all appearance. But Dr. Dobson's pew, near an open window, commanded a view of the highway, and Dr. Dobson's eyes were fixed upon the prospect. A cloud of dust arose—then—slowly above the hill opposite the window the head of the huge beast came in sight. The eager doctor forgot the time and place, and shouting,

"The elephant's coming!" went out like a dart, followed by the rest of the congregation. What Parson Adams did is not told.

CONTENTMENT.

"O, be contented with your lot!"

I heard a sweet voice say.

And I started to my work,

And left my mates at play.

Those words with meaning fraught,

Deep in my young heart fell:

"O, do not murmur at your lot,

For God does all things well."

O, be contented with your lot,

Although the sky seems drear;

Just put your trust in supreme power,

And angels will draw near;

Yes, they will guide you day and night,

So friends be of good cheer,

And do not murmur at your lot,

For you have naught to fear.

O, be contented with your lot!

It is no worse with you

Than 'tis with others of your race

Whose murmurs are but few.

This life is but a tiny span.

Eternity is near.

Pray do not murmur with your lot,

But be content while here. *Penn.*

"Do you think your sister likes me, Tommy?"

"Yes; she stood up for you at dinner."

Father said he thought you were a good deal of a mule, but sis right up and told father he ought to know better than to judge a man by his looks.

No. 5.

WE HAIL THEE.

Words by H. W. Naisbitt.

KEY D^b, M. 80.*First time soli second time chorus.*

<i>m</i>	<i>m</i> :—	<i>m</i> : . <i>r</i> , <i>r</i>	<i>m</i> . <i>m</i> : <i>m</i>	<i>s</i>	<i>d</i> ^l :— <i>d</i> ^l <i>d</i> ^l : <i>r</i> ^l	<i>t</i> :—	<i>t</i>
We	hail	thee lovely	Deseret	thou	art our chosen	home,	To
<i>d</i>	<i>d</i> :—	<i>d</i> : <i>t</i> ₁ , <i>t</i> ₁	<i>d</i> . <i>d</i> : <i>d</i>	<i>m</i>	<i>m</i> :— <i>m</i> <i>f</i> : <i>f</i>	<i>r</i> :—	<i>r</i>
We	love	thee favored	Deseret	though	all the world des-	pi-	For
<i>s</i>	<i>s</i> :—	<i>s</i> : . <i>s</i> , <i>s</i>	<i>s</i> . <i>s</i> : <i>s</i>	<i>d</i> ^l	<i>d</i> ^l :— <i>d</i> ^l <i>l</i> : <i>l</i>	<i>s</i> :—	<i>r</i> ^l
Now	pray	we for our	Deseret	that	she may ev - er	be	Pure,
<i>d</i>	<i>d</i> :—	<i>d</i> : <i>s</i> ₁ , <i>s</i> ₁	<i>d</i> . <i>d</i> : <i>d</i>	<i>d</i>	<i>l</i> :— <i>l</i> <i>f</i> : <i>f</i>	<i>s</i> :—	<i>s</i>

<i>t</i> :— <i>l</i> <i>s</i> : <i>s</i>	<i>s</i> :— <i>f</i> <i>m</i> : <i>s</i> . <i>d</i> ^l	<i>m</i> ^l :— <i>m</i> ^l <i>m</i> ^l : <i>r</i> ^l	<i>d</i> ^l :—	<i>m</i>
thee our hearts will	ev - er turn	If from	thee we e'er should	roam; All
<i>r</i> :— <i>r</i> <i>r</i> : <i>f</i>	<i>m</i> :— <i>r</i> <i>d</i> : <i>s</i> . <i>s</i>	<i>s</i> :— <i>s</i> <i>s</i> : <i>f</i>	<i>m</i> :—	<i>d</i>
mil - lions yet will	sing thy praise	And	laud thee to the	skies, When
<i>r</i> ^l :— <i>d</i> ^l <i>t</i> : <i>t</i>	<i>d</i> ^l :— <i>d</i> ^l <i>d</i> ^l : <i>d</i> . <i>d</i> ^l	<i>d</i> ^l :— <i>d</i> ^l <i>d</i> ^l : <i>t</i>	<i>d</i> ^l :—	<i>s</i>
hap - py, blest and	pros - perous, and from	bond - age ev - er	free,	Who
<i>s</i> :— <i>s</i> <i>s</i> ₁ : <i>s</i> ₁	<i>d</i> :— <i>d</i> <i>d</i> : <i>m</i> . <i>m</i>	<i>s</i> :— <i>s</i> <i>s</i> : <i>s</i>	<i>d</i> :—	<i>d</i>

*p. lento.**A tempo Dolce e expressive.*

<i>m</i> :— <i>m</i> <i>m</i> : <i>r</i>	<i>m</i> : <i>m</i>	<i>s</i>	<i>d</i> ^l :— <i>d</i> ^l <i>d</i> ^l : <i>r</i> ^l	<i>t</i> :—	<i>r</i> ^l
peo - ples and all	nations	Thy	glo - ry yet shall	see,	Time
<i>d</i> :— <i>d</i> <i>d</i> : <i>t</i> ₁	<i>d</i> : <i>d</i>	<i>m</i>	<i>m</i> :— <i>f</i> <i>s</i> : <i>l</i>	<i>r</i> :—	<i>s</i>
laws un - just are	ended	and	ty - ran - ny shall	cease;	Pros-
<i>s</i> :— <i>s</i> <i>s</i> : <i>s</i>	<i>s</i> : <i>s</i>	<i>m</i> ^l	<i>d</i> ^l :— <i>r</i> ^l <i>m</i> ^l : <i>f</i> ^l	<i>s</i> :—	<i>t</i>
bles - eth her is	blessed.	So	peace be in her	walls,	and
<i>d</i> :— <i>d</i> <i>d</i> : <i>s</i> ₁	<i>d</i> : <i>d</i>	:	:	:	:

<i>m</i> ^l :— <i>m</i> ^l <i>f</i> ^l . <i>m</i> ^l : <i>r</i> ^l . <i>d</i> ^l	<i>d</i> ^l :— <i>r</i> ^l <i>m</i> ^l : <i>s</i>	<i>s</i> :— <i>s</i> <i>l</i> . <i>s</i> : <i>f</i> . <i>m</i>	<i>d</i> ^l :—	<i>m</i>
soon will bring that	happy day when	thou wilt be made	free,	All
<i>s</i> :— <i>s</i> <i>l</i> . <i>s</i> : <i>f</i> . <i>m</i>	<i>m</i> :— <i>f</i> <i>s</i> : <i>m</i>	<i>m</i> :— <i>m</i> <i>f</i> . <i>m</i> : <i>r</i> . <i>d</i>	<i>m</i> :—	<i>d</i>
per - i - ty will	fav - or thee and	bring thee joy and	peace.	When
<i>d</i> ^l :— <i>d</i> ^l <i>d</i> ^l : <i>d</i> ^l	<i>d</i> ^l :— <i>d</i> ^l <i>d</i> ^l : <i>d</i> ^l	<i>s</i> :— <i>s</i> <i>s</i> : <i>s</i>	<i>s</i> :—	<i>s</i>
joy in all her	cot - tages, her	tem - ples and her	halls.	Who
:	:	<i>d</i> :— <i>d</i> <i>d</i> : <i>d</i>	<i>d</i> :—	<i>d</i>

*lento**p**A tempo**f*

<i>m</i> :— <i>m</i> <i>m</i> : <i>r</i>	<i>m</i> : <i>m</i>	<i>s</i>	<i>d</i> ^l :— <i>d</i> ^l <i>d</i> ^l : <i>r</i> ^l	<i>t</i> :—	<i>d</i> ^l : <i>r</i> ^l
peo - ples and all	nations	Thy	glo - ry yet shall	see.	Time
<i>d</i> :— <i>d</i> <i>d</i> : <i>t</i> ₁	<i>d</i> : <i>d</i>	<i>s</i>	<i>m</i> :— <i>f</i> <i>s</i> : <i>l</i>	<i>r</i> :—	— <i>s</i>
laws un - just are	ended	and	ty - ran - ny shall	cease,	Pros -
<i>s</i> :— <i>s</i> <i>s</i> : <i>s</i>	<i>s</i> : <i>s</i>	<i>m</i> ^l	<i>d</i> ^l :— <i>r</i> ^l <i>m</i> ^l : <i>f</i> ^l	<i>s</i> :—	<i>l</i> : <i>t</i>
bles - eth her is	blessed	So	peace be in her	walls,	And
<i>d</i> :— <i>d</i> <i>d</i> : <i>s</i> ₁	<i>d</i> : <i>d</i>	:	:	:	<i>s</i>

lento

<i>m</i> ^l :— <i>m</i> ^l <i>f</i> ^l . <i>m</i> ^l : <i>r</i> ^l . <i>d</i> ^l	<i>d</i> ^l :— <i>r</i> ^l <i>m</i> ^l : <i>s</i>	<i>s</i> :— <i>s</i> <i>l</i> . <i>s</i> : <i>f</i> . <i>m</i>	<i>d</i> ^l :—	
soon will bring the	hap - py day when	thou wilt be made	free.	
<i>s</i> :— <i>s</i> <i>l</i> . <i>s</i> : <i>f</i> . <i>m</i>	<i>m</i> :— <i>f</i> <i>s</i> : <i>m</i>	<i>m</i> :— <i>m</i> <i>f</i> . <i>m</i> : <i>r</i> . <i>d</i>	<i>m</i> :—	
per - i - ty will	fa - vor thee and	bring thee joy and	peace.	
<i>d</i> ^l :— <i>d</i> ^l <i>d</i> ^l : <i>d</i> ^l	<i>d</i> ^l :— <i>d</i> ^l <i>d</i> ^l : <i>d</i> ^l	<i>s</i> :— <i>s</i> <i>s</i> : <i>s</i>	<i>s</i> :—	
joy in all her	cot - tages, her	tem - ples and her	halls.	
<i>d</i> ^l :— <i>d</i> ^l <i>d</i> ^l : <i>d</i> ^l	<i>d</i> ^l :— <i>d</i> ^l <i>d</i> ^l : <i>d</i> ^l	<i>d</i> :— <i>d</i> <i>d</i> : <i>d</i>	<i>d</i> :—	

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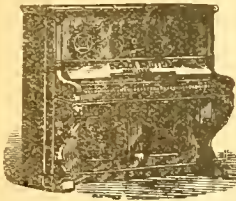
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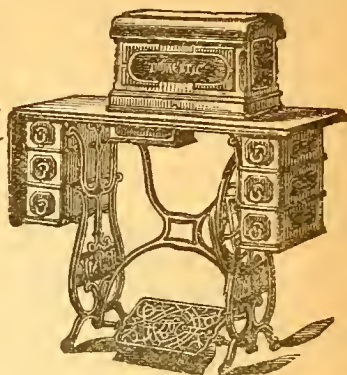
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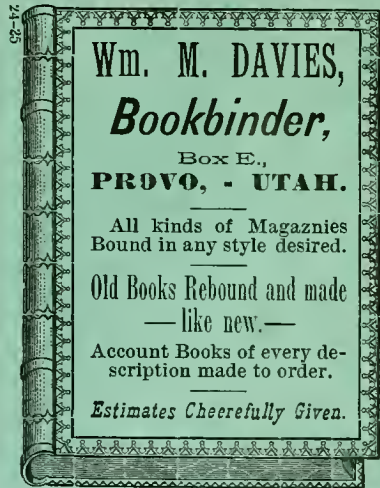
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